

THE ORIENT AND WORLD PEACE.

FROM AN ORIENTAL POINT OF VIEW.

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THE struggle for supremacy between the Orient and Occident has been perennial. Epoch after epoch, century after century, the story of Asian and European conquest and counter-conquest has filled the pages of history. It has been written in human blood. The Huns and the Moors, the Mongols and Ottoman Turks fell on Europe, slaughtered, conquered and subjugated the Europeans. On the other hand the Greeks and the Romans, the Portuguese, Dutch, Slavs, French and Britons swept over Asia, slaughtered, conquered and subjugated the Asians. Yesterday Asia stood on the heart of Europe; to-day Europe stands on the heart of Asia; and the problem of future relationship between the East and the West, two halves of one whole, is the problem of world peace. Consequently, it is of vital importance to the progress of the human race, and it is quite in season to see what the eastern half thinks about it.

It is claimed in certain quarters that the table of history has turned again. With the Japanese victory over Russia, it is believed, there has dawned a new era that will make it possible for history to repeat itself. But whether the awakened democracy of Asia will allow the outrage of conquest for individual or national aggrandizement remains to be seen.

Nevertheless, it cannot be gainsaid that the feeling of resentment in the Orient against the Occident is increasing. We cannot ignore it, however much we would like to do so. When we hear ultra-radical Hindus say that their ambition is not only to attain Indian independence, but also to conquer England, not to keep her in subjection to "civilize" the natives, but to capture the precious stones, books, manuscripts, the exquisite pieces of sculpture and many, many other things of use and luxury which the British took

away from India without the permission of their owners; when we see a Japanese paper, the *Asahi* of Ozaka, declare with reference to the insults the yellow races are subjected to in America: "Spiritless as the Orientals are, they will not forever acquiesce in this sort of waywardness; the time will surely come when the Americans will regret having carried their waywardness to excess"; when we see the eyes of the intelligent leaders of modern China kindle with anger, though softened with tears, when they talk about the ignominies they are exposed to at home and abroad and instantly clasp their hands in resolution to "better the instruction"; and again, when we see the tassels of the Turkish and Egyptian fez flutter in the air, as their wearers wave their heads in indignation and talk in lava about European aggression, and swear unmerciful retaliation—when we see all these, as the present writer has done during his sojourn in many lands, it is futile, if not foolish, to ignore such sentiments.

Truly, this spirit of revolt is becoming so self-evident and the Pan-Oriental movement is assuming such a gigantic proportion that the West, conscious of the guilt of its aggression, stands terrified at its appearance, and paints pictures and writes poems and articles about the perils. One group scents in it the Mohammedan peril, a second group sees in it the Yellow peril, and a third fears that it is the Asiatic peril.

The first group is afraid of the repetition of the Mohammedan conquest of Europe and European dominions in Asia and Africa, or at least the ejection of European authority from the Mohammedan countries. There is sound reason for this nervousness, for the Pan-Islamic movement is gaining ground every day, and the entire Mohammedan world is pulsating in the face of common danger with an accentuated sense of unity which it never knew before. The historic antagonism between the *Shias* and the *Shunnis* is fast disappearing, not on account of their love one for the other, but on account of their common hatred for the "Christian infidel." They are no longer willing to run at each other's throat, but are quite anxious and preparing to run at the throat of their common enemy. "Why should the follower of the Prophet crawl in the dust before the infidel slave?"—they have already begun to ask. In fact the Mohammedans all over the world are burning with rage at the humiliation of Turkey—their temporal and spiritual head—in Europe, Africa and Asia; and especially at the criminal Anglo-Russian conspiracy for the strangulation of Persia, the unprovoked Italian outrage on Tripoli and the Balkan war with European con-

nivance in utter violation of the Treaty of Berlin, which has crippled Turkey in Europe for many years to come.

On account of the politico-religious nature of the Snoussia movement extreme secrecy is observed and almost nothing is known to the outer world about its true extent and influence. Nobody can tell us with any amount of certainty whether the coordinated energy of hundreds of Moslem secret societies is ready to declare a Holy War—a *jihad*—in the near future or whether it has to wait till doomsday. At any rate, it is patent that the entire Moslem world is on the warpath. Agents of the secret societies are moving to and fro and sparing no pains to gain converts. The *moulavis*, the pilgrims, the merchants, and the caravans are doing the work. These agents, we are told, are especially active in India wherein reside 70,000,000 of the Mohammedans, about 35 per cent of the total Mohammedan population of the world. Their endeavors and the magical influence of the Tripolitan and Balkan wars, have made the Mohammedans of India suspicious of British diplomacy in the Orient. So much so, that the same Mohammedans of India who a few years ago absolutely refused to have anything to do with British-Indian politics, last December in their All-India Moslem Convention passed resolutions demanding self-government for India along colonial lines. Not only this, but while the Moslem women of India were selling, not pawning, their jewels to contribute money for the Turkish war, their husbands and brothers were demanding the immediate release of Bal Gangadhar Tilak, an orthodox Hindu, the most prominent leader of Indian nationalism, who has been imprisoned by the British for the treason of patriotism. The British statesmen on account of these symptoms of a "Mohammedan peril" are terror-stricken. One little instance may throw a flood of light on the nature of the terror that has seized our British friends. Not very long ago an Egyptian student of a high Moslem family went to India to study in the Mohammedan college at Aligarh. The Mohammedan students of the college were so pleased that they gave a tea party in honor of their guest from Egypt. The British-Indian government, that had about 250,000 soldiers at its command, was terrified at this unwarrantable expression of warmth of feeling between the Egyptian and Indian Mohammedans, and summarily ordered the student out of India bag and baggage.

The import of the Mohammedan peril is as plain as the mid-day sun. How does the West intend to solve this volcanic problem? One thing is certain—neither coercion nor un-Christian hatred will solve it permanently.

The second group can see how the yellow races are going to unite to drive the Russians beyond the Urals, and the British, the Germans and the French from their respective spheres of influence and interest. It also sees how they are surreptitiously preparing to capture the dog-in-the-manger policy-ridden Australia and New Zealand, the Philippines, and Hawaii. It is afraid that the momentum of conquest may even carry them across the Pacific to teach the color-phobe and "democratic" Americans a lesson in return for the American laws of exclusion and discrimination which have reduced the Celestials to the position of helots, and give preference even to European criminals over the sober, law-abiding and industrious Japanese.

Indeed, the Yellow peril is a stern reality. The problems of "birthrate," "economic pressure" and "silk vendors" are not as vital as are the political and social disabilities they suffer at the hands of their Western brothers and sisters. The former can be peacefully adjusted within the yellow world, for there is room for tremendous expansion; but the latter involve the white world—the upper dog of to-day, and they embitter the yellows against the whites. The next step is to prepare to take revenge. For it will be too much to expect that the patriotic Japanese and the proud Celestials would consent to endure the insults a day longer than they have to.

Mr. John W. Foster, former secretary of state of the United States, says: "Japan is in no condition to carry on war with the United States for financial reasons." Almost all the modern writers of America harp on the same theme. It tickles their vanity. An army official of this country once told me that Japan was not worth the eggs the hens of the United States laid. We hear the same question—Can Japan for financial reasons fight the United States?—almost on everybody's lips; but more rational and certainly more statesmanlike questions to ask would be—"Under present circumstances, has Japan the moral right to fight?" "Given the finances will she fight?" If the answers are in the affirmative, as everybody seems tacitly to admit, then why not go beneath the surface of the problem, why not remove the causes so that war may be absolutely impossible?

The Americans know, the Japanese know and the world at large knows that Japan would have been fighting the United States this moment over the present California land problem, if only she could be sure of financial backing. We know what a strain it was on Japanese statesmanship to allay bitter public feeling this time. The Mikado fell sick at a very happy moment.

Let it be remembered by those who like to live in their own paradise that Japan, steadily and assiduously and with the keenest foresight, prepared for ten long years to encounter the Russians. To-day Japan may not be in a position to assert her rights, but what about ten years from to-day, or say twenty from to-day, when she will have her finances in sound condition, her army and navy considerably increased and thoroughly reorganized? Then again, she will have the actual and open support of modernized China with her enormous population and tremendous physical and moral strength.

It is asserted by many western writers who claim to be authorities on the East, that China and Japan can never unite; that they are too jealous of one another, that Japan is too arrogant and China too proud to make a common cause. In their disunion lies the opportunity of the western nations that have a stake in the East. This is ostrich statesmanship pure and simple. It betrays a woeful misreading of the signs of the times and of the oriental mind. The apparent rupture between China and Japan is only a part of a gigantic *coup d'état*—a most effective means of diverting the attention of the West to set it at rest.

No doubt slumbering China has been humiliated more than once by juvenile Japan. But China now realizes that those humiliations were the best things that could happen to her, and that they were necessary for the realization of her helpless position and the drift of world politics. Young China thanks Japan for the insults, as modern Japan thanks America for the armed mission of friendship the latter sent to the former under Commodore Perry sixty years ago. The virtual occupation of Manchuria and the annexation of Korea are not dictated by lust of conquest but by sheer force of necessity—the dire necessity of stemming the tide of Muscovite aggression in the far East. China realizes that in her present state of impotency Japan is her best friend; Japan, realizing that Russia is preparing to finish the Russo-Japanese war which began in 1904, looks upon a strong China as her natural friend in the coming struggle.

When the time is ripe they will openly unite. They must, if they have any desire to preserve their national integrity. The work has already begun. Dr. Sun Yet Sen spent one month in secret and open consultation with the leaders of Japan and no doubt has cemented the hearts of the two great countries and laid the foundation of the magnificent structure of Yellow unity.

The joint protest of China and Japan, backed by their armies

and navies, will no doubt, if the West refuses to change her stubborn attitude, "menace" the peace of the world for a few months to establish international righteousness. And lo! the spies of Japan are already out; and the Mexican concession of 2,000,000 acres of land on the Magdalena Bay threatens to be a Japanese Philippines (with Mexican sovereignty) in America, with this difference that the Philippines were taken by force from Spain and the Filipino patriots; but this concession is willingly granted by Mexico; for she too has her axes to grind, and is quite willing to avenge the wrongs she has suffered at the hands of her northern neighbor. There is not the least doubt that the Republic of Colombia, in a few years, will be only too glad to grant a similar concession to China on the Choco Bay. It is not only Mexico or Colombia, but the entire Latin America, on account of a supercilious hegemony and un-American dollar diplomacy, do not feel too friendly towards the northern republic; and within the republic there are ten million negroes who would like to have, as the dominating power, anybody but the whites in any shape or form. Things are really getting puzzlingly complicated; and it is too early to predict how they will end, if true statesmanship on both hemispheres fails to grapple the situation before it is too late.

There is still time for a peaceful and satisfactory solution of the problem, for the yellow races are not by nature aggressive. They intend to live in peace with the rest of the world. If they appear to be pugnacious at times, it is not their fault. It is forced upon them by the West. Unlike the professional diplomats of many lands, Dr. Sun Yet Sen, the humanitarian diplomat of China, without ignoring the presence or possibilities of Yellow peril, most emphatically declared only a few days ago: "The Yellow peril is created by the western nations, and there will be no Yellow peril unless the West creates it."

It is significant to remember in this connection that the following appears in both the Christian and Buddhist scriptures: "As thou sowest, so shalt thou reap." If the West persists in sowing the wind, by the law of adjustment which nature administers with uncompromising accuracy, it will have to reap a sumptuous crop of whirlwind.

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The third group is afraid that all Asia is going to unite to make good the slogan, "Asia for the Asiatics," and to cause carnage that will be of such a character that, in comparison, the previous butcheries of Asia and Europe will be mere child's play.

And there is every reason for the Asiatic peril. Suppose the United States of America were conquered by England, the Central American republics by France, Brazil by Portugal, Argentine by Germany, Chile by Italy, and Peru by Spain; would there not be an American peril for Europe? Or suppose Great Britain was conquered by India, Russia by China, Germany by Japan, France by Persia, Italy by Afghanistan and Spain by Siam; would there not be a European peril for Asia? Most decidedly so. Then is it not irrational to expect that there should be no Asiatic peril for Europe? The Asians are human beings as the Europeans and Americans are; they too have "eyes, hands, organs, dimensions, senses, affections and passions," and if they are wronged they are human enough to be willing to revenge, at least to the point of self-preservation. Their present incapacity does not prove any lack of desire; but simply intensifies the tension and complicates the situation.

There are some quack writers on the Orient that can see only ten or fifteen years ahead of them, who look down upon this "Asia for the Asiatics" movement as "fantastic," "grotesque," "incomprehensible" and what not. Little do they understand the problem, for they are looking from the wrong end of the telescope. They, in reality, are not cognizant of the fact that various underlying forces are at work which are accentuating the sense of Asian unity. Let them know once for all that past history is not an efficient guide to judge the future of Asia; that the Asia of yesterday is not the Asia of to-day, and certainly not of to-morrow; that what was possible for Europe to perpetrate on Asia yesterday is hardly possible to-day, and certainly will be utterly impossible to-morrow. There is growing a sense of subtle solidarity between the diverse and widely distant parts of modern Asia and special zones of Africa. This makes the cause of Persia the cause of China, the cause of Egypt the cause of India; and it is interesting that the Irish sympathies are with them all. Those that can enter into the hearts of the peoples of Asia know how their minds work alike on this point. They all are anxious, at the opportune moment, to rid themselves of the European incubus.

This does not mean that there will reign a perfect harmony among the Asian states. There is every chance of jealousy and misunderstanding and balancing of powers. But it does mean, and we do not hesitate to say it, that the time is not far distant when the artificial Anglo-Japanese alliance and the absurd Russo-Japanese *entente* will be things of the past; and a grand offensive and defensive triple alliance between the Republic of China, the Empire of Japan,

and the United States of India will be an accomplished fact. This is the most natural thing under the existing exasperating circumstances. These great powers, trained in the school of modernism, backed by other outraged powers of Asia with their combined tremendous preponderance of population will, no doubt, be a "peril," a "menace" to the land-hungry powers of the West. Then they will declare a "Monroe Doctrine" for Asia and, moreover, it will be retroactive.

Nowadays, we hear and read so much about the "Yellow peril" and "Asiatic peril" that the orientals naturally ask, "Why do we not hear or read anything about the 'White peril?'" The "Yellow peril" or the "Asiatic peril" may never come to pass. The western nations, realizing the danger of sitting on the edge of a roaring volcano, may be quite willing to make reparations which may meet with the acceptance of the peoples of Asia; and Asia with her characteristic magnanimity may forgive the past wrongs and embrace sister Europe with affection, and both vow to be sisters in spirit for all times to come. The real danger may end in a bubble. But the "White peril" is an accomplished fact. It is doing havoc on all sides. It needs no prophetic vision, nor any stretch of imagination, but just a glance at the maps of Asia and Africa to convince one of the stern reality of the "White peril." Just look at China, India, Persia, Egypt, Tripoli, Algeria, Morocco, in fact all over Asia and Africa, and you will appreciate the wealth of the native glory of the "White peril."

Leaving aside Africa, take the case of Asia that has given the world all its great religions, Christianity not excepted, its start in sciences, its most magnificent buildings, its unrivaled handicrafts,—in short a continent which is the very cradle of civilization. In that continent out of its total population of 947,000,000, only 50,000,000 (Japanese) are truly free, and that only at home; the remaining 897,000,000 are half or full slaves. The first republic of Asia, with its 420,000,000 of people cannot even borrow money with interest, from wherever she wants to.

Truly it has been said by Dr. A. R. Wallace in his *Wonderful Century*: "The whole world is but the gambling table of six great powers. . . . What a horrible mockery is all this, when viewed in the light of either Christianity or advancing civilization."

I for one do not believe in the "Asia for the Asiatics" movement, for it meets the problem only half way. It only implies, to speak in the words of William Edward Hall, the eminent authority on international law, that the states of Asia will have the power

"to do within their dominions whatever acts they may think calculated to render them prosperous and strong." This does not imply their equal treatment abroad. So a nobler and more rational slogan for Asia would be "Liberty at home and Equality abroad." And it is quite fortunate that Dr. Sun Yet Sen thus spoke for all Asia, when he spoke for China: "We are aiming to deal on terms of equality with the West. If we can obtain this end peacefully, there will be universal peace; but if we cannot obtain it peacefully we must obtain it with arms."

No doubt, Dr. Sen is called by carping critics a "theorist," a "dreamer"; but the candid world knows that his theory "Manchus must go" has been translated into action; and the greatest of his dreams, "the Republic of China," has come true. We are living in such an age that dreams, even day-dreams, are coming true, thick and fast.

The cause of the estrangement between the Orient and the Occident is not far to seek. It may well be expressed in the words of Prof. Paul S. Reinsch, a political philosopher of no mean standing. Thus he writes in his book, *Intellectual and Political Currents in the Far East*: "The deceitful selfishness, the rapacity and bloodshed with which Christian nations have established their power in the Orient, the viciousness of their early adventurers and traders, have thoroughly alienated sympathy and destroyed confidence." He strikes the alarm by saying: "If the Orient is allowed to realize the inherent tendencies of its spirit, and to develop along its own national lines, in a life of peace and artistic industry, true humanity should rejoice, for its purposes would be accomplished. The unity of all human life, the brotherhood of man, is the essential doctrine of the most potent religions of the East. Only if diverted from these ideals by continued injustice and aggression by a rude attempt to subject these ancient societies to an alien law of life, could the spirit of the Orient be led to assume a threatening and destructive attitude." There is no yellowism in these rather ominous sentences of Professor Reinsch. They depict a real state of affairs and sound the warning in time. The continued injustice, aggression and subjection are sure to be met with a condition that will bewilder the European and American imperialists and stagger humanity.

This, in short, is the situation as we see it; but there are many, especially in diplomatic circles, who look upon these perils as only the products of "yellow journalism" or "rank alarmism." "There is nothing to it," they say. But we know how sweet the diplomats can talk. There is method in their madness. They want to take

time to prepare for their Machiavellian machinations. They are the worst enemies of the peace movement. The diplomats of Russia and of Japan were the best of friends in their outward behavior, and nothing but sugar-coated words passed between them before they met in deadly embrace on the bloody battle-fields of Manchuria. Behind the veil of diplomacy they were preparing for each other's destruction. From the speeches of the king of England and the emperor of Germany on matrimonial or state occasions, bearing on "friendly" relationship between their two countries, who would suspect that they are exchanging spies to steal military and naval plans and stratagems, or who can suspect that the inevitable clash is so near?

Optimism is an excellent thing, but when carried to excess it becomes as guilty as pessimism carried too far. The twentieth century humanitarian refuses to dodge issues. He, as a scientist, stares facts in the face, analyzes and synthesizes them; and then, bereft of all bias or sensationalism, draws his own conclusions. Evasion of vital issues of humanity may complicate matters to a stage beyond control. As a cancer if not detected in time and taken care of in the proper way may endanger the life of the patient, so the diseases that afflict humanity should be detected in their incipient stage, and proper remedies must be administered so that humanity may follow the line of its natural development and grow to its fullest stature.

Now the greatest problem that confronts the friend of humanity is how to transform these national perils into international energy and progress; how to avert the perils from Asia and to nullify the baneful effects of the White peril. Can this problem be solved by the establishment of one religion throughout the world? No; for we see that the white Christians and the black Christians cannot even pray to God, their common father, from under the same roof; and we also see that a Hindu temple is polluted by the presence of a Christian in it. Can it be solved by wholesale mixture of races? No; that is not possible, even if it were advisable. Can it be done by the establishment of one World Empire or Republic? No; for such a huge thing would fall by its own weight.

The remedy lies, as it appears to us, in the inculcation of the old, but most effective, doctrine of human brotherhood. Let it be taught from the nurseries and firesides, from schools and colleges, from pulpits and platforms of every land under the sun. Let men, women and children, by constant dinning into their ears and unceasing appeals to their reason, be made to realize the unity of the

human race, the sameness of its origin and the oneness of its destiny, no matter in what country, in what climate, and in what hemisphere it may happen to live; no matter what the color of its skin, the shape of its eyes and the degree of its cephalic index. As so many instruments are played together to produce the symphony of the soul-stirring orchestra, so do the different members of the human family in their different stages of evolution, representing different ethnic, ethical and intellectual entities, go to compose the melody of humanity.

With the realization of the unity in diversity of the human race and with the eagerness to advance its cause, will dawn upon the minds of the Orientals and the Occidentals the dire necessity for universal peace; for it is through peace alone that permanent prosperity can be ensured. The ideal of universal peace has been slow of growth, but in recent times its spread has been almost incredible. It is being talked to-day by men of diverse nations; it is being written on in the papers and magazines all over the world. The different activities such as the student movement, the labor movement, the international public and private unions, the international congresses and conferences, the study of the different languages of the world, the movement for the translation of books and manuscripts, and the archeological discoveries are helping to clear up the befogged mental horizon of the Orient and Occident. The far-seeing people all over the world are now beginning to see that international, even national prosperity cannot be secured when human beings can be blown from the mouths of cannons, and the worshipers of Moloch are allowed to devastate the fair fruits of peace and industry.

So ardent men and women are being fired with the desire of establishing real peace on earth, so weary with the wars of ages. These people realize the cost of war in money and human lives. They appreciate the apparent absurdity of national duels in an age when individual duels, which affect the lives of only two individuals, are looked upon as relics of barbarism; so they refuse to condone, rather positively condemn the national duels which affect the lives and properties of millions and disturb the economic balance of the world. The peace movement proposes to do away with the national duels and strives to settle international disputes by arbitration as individual disputes in civilized societies are settled in courts of justice.

What a sad commentary it is on the much vaunted civilization of the twentieth century when we see the great powers vying with

one another in mad pursuit after armies and navies—machines of destruction. What a blot on the escutcheon of the nation that prides itself on its leadership of the civilization of the New World that 65 per cent of its national revenue should be expended to meet war charges; while within its boundaries thousands of children, joys of the world, go to school every morning without any breakfast; and tens of thousands of proud American citizens are buried in paupers' graves.

The so-called New World is only a reflex of the old. The New World has not been discovered as yet.

And again, what a pathetic story these savage figures tell!: The annual military expense is, of

Great Britain	\$341,820,000
Russia	319,770,000
Germany	318,446,000
United States of America	283,086,000
France	270,918,000
Italy	120,676,000
Japan	92,601,000
Austria-Hungary	87,244,000
Spain	51,367,000
Turkey	48,294,000
Total	<hr/> \$1,934,222,000

All this money spent and energy exhausted when both could be used for the better purposes of social and national refinement. Money is needed by each and every one of these nations for more and better schools, colleges, parks, playgrounds, social centers, and pure amusement places. When public money can thus be profitably invested in such noble enterprises, it is a pity that these nations should be criminally wasting it for the purchase of arms and armaments, so that they may be classed as "civilized powers," and be able to assassinate the greatest number of men, and destroy the greatest amount of property at the least possible cost. The rivalry among the great powers to retain or to conquer political and commercial "happy hunting grounds" in Asia and Africa, and the eagerness to outdo one another are accelerating the race for armaments causing unnecessary nervous and economic waste. Great Britain wants to preserve her present world-wide empire and her commercial preeminence; Germany, boiling over with the energy of her renaissance, is not unwilling to capture one or two countries either

for colonization or for commercialism or for both; and it is quite natural that her eyes should first fall upon the British empire that is suffering from a superfluity of territory. But there are only a few good choices. Canada is barred by the Monroe Doctrine; then, should it be India or Australia? So both Germany and Great Britain are busy increasing their *Oldenburgs* and *Queen Marias*. The United States has her Monroe Doctrine, her Panama Canal, her Pacific problem to take care of, so she must invest in *Oklahomas* to keep the "peace" of the world; France is at a loss to know what to do for she too has her colonies in Africa and Asia, so she follows suit and builds *Bretagnes*; so it goes with all the great (euphemistically speaking) powers of the world.

"Is there no end to this insane hunger for armaments, this organized cannibalism of the 'civilized' nations?"—asks the pacifist. Certainly there is. Financial embarrassment is forcing the problem to an issue and, judging from the stage at which we have arrived, we have every reason to be hopeful for the ultimate triumph of the peace movement. It may be that there are human beings who have eyes but see not the glory of "Peace on earth and goodwill toward men"; it may be that there are many who look upon this universal peace movement as a day-dream and a mare's nest; it may be that even the Russian president of the second Hague Conference calls it "the bright star which we shall never reach, though it will always guide us"; it may be that some nations are using it to hide the hideousness of their inhuman greed for gold and heinous lust for conquest; it may be that some nations, to all intents and purposes, want to use it as a means of making permanent their position as the upper dog; it may be that some individuals are being lured into it by the glitter of a few pennies that it may hold for them; it may be that there are professional peace "fakers" who see the "hands" only across the Atlantic ocean, but forget to take notice of the larger one, the Pacific, which represents a wider gulf and a deeper chasm in the bosom of humanity; it may be that there are hypocritical and blatant demagogues who cry themselves hoarse for international peace, but at the next breath show extraordinary passion for the addition of a few more battleships to the navy;—still, in spite of all platitudes, anomalies, and incongruities, and amidst the booming of the cannons, the jingling of the sword blades, the noise of the hoofs of the war horses, the rattlings of the commissariat and Red Cross carriages, the deafening whistles of the Dreadnaughts and the Delawares, we still hear the faint, the distant, but unmistakable cry of universal peace,—a peace that will make men, women

and children peaceful, not that peace of stagnation, inertia or lifelessness but the peace that emanates from life, liberty and prosperity, and radiates human brotherhood.

Here again we are confronted with the vexed question of the Orient and the Occident. The Orient seems to question the sincerity of the Occident in its peace ideals. It sees no consistency between the peace talk and the increased hunger for armaments; the passion for universal peace and conscriptions; the sending of special messages to Congress for the promotion of "rifle practice in public schools, colleges, universities, and civilian rifle clubs," and winning Nobel prizes for peace; on preaching sermons on "peace on earth" and presiding over boy scout organizations.

Above all the Orient is afraid that it may be a *coup d'état* to preserve the *status quo* of the world. A Chinese gentleman of refinement, when asked by the writer a few years ago about his opinion on the peace movement, emphatically declared that there could be no peace in China at least until the Manchu and European vampires were made to give up the power they usurped. When in 1910 Mr. Andrew Carnegie offered \$10,000,000 for the furtherance of world peace, a Calcutta vernacular paper, the *Sanjibani*, that does not even know how to spell the word "Yellow," remarked:

"The idea of peace"—I translate from memory—"is splendid, and there is no more peaceful a people on earth than the Hindus. But it must be said in all truthfulness that if the nations of Asia and Africa are going to remain in their present conditions, we wonder what is the kind of peace the world is going to enjoy!" Again, in reply to Mr. Edwin Ginn's proposal to establish the World Peace Foundation, the then secretary of the Hind Nationalist Agency of London thus wrote to the *New York Evening Post*: "As a Hindu, I cannot but view with joy the progress the world is making toward large and noble humanitarian ideals. But as an Indian nationalist I beg permission to record a most emphatic and unqualified protest against a proposal that is dishonest, immoral, and subversive of all true humanitarianism. . . . There can be no peace until every race now subject shall have trod the red road to national freedom by the ruthless destruction of all tyranny and despotism. Not until there is national independence and international equality can we allow any talk of international peace and the abandonment of the horrors of war."

Even an idiot is intelligent enough to understand that if the nations of Asia and Africa are to be stereotyped in their present position of subjection and humiliation; if the *status quo* is to be

preserved either through "peace" or through "diplomacy" without making reparations or compromise, surely the conquerors, the trespassers and the aggressors are the gainers, whereas the conquered, downtrodden and the tyrannized are the losers. Mayor Gaynor of New York very cleverly summed up the entire situation on March 22, 1910, in a post-banquet speech before the American Peace and Arbitration League, when he said: "The constant aggression of the West upon the peaceful and unwarlike East, instigated by commercial enterprise if not commercial greed, has been invariably in the name of Christianity (the word civilization may safely be added here). We have taken possession of their choicest provinces and their best ports. And now in the progress of time we call for universal peace. Whether it is within God's Providence that the long gathering resentment engendered by Europe's trespasses on the eastern nations can be allayed without war unless amends and restitutions be first made, is a matter for sober thought. Let us hope and pray that justice be done and that lasting compromises and adjustments be made, so that there be no need to resort to war for the redress of wrongs."

Lord Weardale is more outspoken when he says in his essay on "Race Congress": "The West still takes the view that the East is not its equal and, beyond this, that it may legitimately exploit the East. . . . We find Turkey, Persia, and China being assailed from many sides [the honorable Lord does not mention India, most probably because she is being assailed only from one side], the momentary weakness of these backward nations forming the opportunity for the advanced nations. . . . The conduct of the West towards the East is likely to create a new situation and force the Eastern peoples into a passive, and, later, into an aggressive militarism, the serious consequences of which for the peace of the world it is impossible to foretell or exaggerate."

If justice is denied and invitation for compromise refused, then the Orient will no doubt assume a "threatening and a destructive attitude"; and it will be doubly dangerous, for the bubble of Western superiority in physical and intellectual qualities has already burst. The western mind was obsessed with such an idea of superiority, and by constant "suggestion" the Eastern mind was hypnotized into believing it. Now it transpires that military and naval prowess is a matter of education and organization, and the eastern nations are preeminently fitted for both, as it has been proved in more instances than one. The last Sepoy war proved how weak the British were in India, and how dependent they were upon a certain

class of Hindus to keep the country in subjection; the Anglo-Japanese alliance has proved beyond the shadow of a doubt that the British are now dependent on an Oriental nation to defend their Asian possessions; and the Russo-Japanese war clearly pointed out that pigment in the skin had nothing to do with prowess in the battle-field.

Under these circumstances the first choice lies with the West. Let us hope that the West will not long hesitate to follow the noble path of peace and compromise; for it is patent that lasting compromises must be made before the world can congratulate itself on the realization of the ideal of world peace. If the West makes the right choice then it will no longer remain "a distant star to follow," as the Russian prophet of the Hague would want us to believe, but a "child in the home," to soothe, to bless and to comfort.

Then intoxicated with the inspiration resulting from the possession of such a child both the East and the West will launch again in quest of conquests and invasions; this time not for the extension of territory, but for the deepening of mentality; not to destroy, but to fulfil; not to injure, but to help and be helped; not for the greed of gold, but for the greed of human service; and the invasions will be directed not towards the thrones, Kohinoors and treasures, but towards the treasures of the physical, chemical, bacteriological and other scientific laboratories; towards the workshops of applied sciences, towards the zoological and botanical gardens, towards the art and archeological museums and other centers of culture and education, and also towards the social, political, ethical and philosophical ideals; and the loots of these invasions and conquests would be advancement of knowledge and mutual enrichment.

Selfish and self-sufficient nationalism, and insensate imperialism are equally doomed. We almost hear the knell of their funeral bell, as we see with the growth of the community of international interests, the rise of a revived humanity which demands of all the nations—North, South, East and West—to set their houses in order and prepare for the coming Federation of Nations, the key words of whose constitution would be, "justice for all, love for all, and for all, liberty!"